

N^o 19

Good Kings the Care of Heaven.
WITH
Some Seasonable Advice to the
FEMALE SEX.

A
Thanksgiving Sermon

Preached at
CHESHUNT in *Hertfordshire*,

June 7. 1715.

Being the Day appointed for a Publick
Thanksgiving to Almighty God for
the Suppression of the late *Unnatural*
Rebellion.

By RICHARD CHAPMAN, A. M.
Vicar of the said Parish, and Prebendary
of *Chichester.*

Publish'd at the Request of divers *men in present.*

L O N D O N:
Printed for Bernard Lintot, and sold by J. Roberts
near the Oxford Arms in Warwick-lane. 1715.

Ⓟ

Good Kings the Care of Heaven

Some Sermons Preach'd to the
Humble

Thanksgiving Sermon

Preach'd at
Chestnut in 1707

Being the Day appointed for a Publick
Thanksgiving to Almighty God for
the Suppression of the late Insurrection

M. A. M.

By some Authors. *Samuel Smith.*

Printed for Thomas & James, and
near the Old Church in Market Lane.

PSAL. XVIII. 50.

Great Deliverance giveth He to his King.

TO have always a pious and grateful Idea and Sense of God's Mercies, is and must ever be a Duty incumbent on us, both, because we have no Tribute, of that Value, as at once wholly to discharge it; and also, because God's tender Mercies are ever all his Works, Psal. 145. 9. and are fresh or new every Morning, Lam. 3. 23. Our Engagements, consequently, to praise Him, must have the same Period with our Beings. As therefore upon this Account we are oblig'd to a never-ceasing Gratitude, and to the expressing of it with the best Member we have, so must it bear some Analogy or Resemblance (tho' it can no Proportion) to the Blessings deriv'd from Heaven. Private, daily, and ordinary Favours ought to be privately, and in a Manner suitable, own'd and acknowledg'd. But the greatest and most distinguishing Mercies ought to be celebrated with the greatest and most solemn Thanksgivings. If then the happy Deliverance of our wise and good King,

A Thanksgiving SERMON.

with the Prince and his Illustrious Progeny, from the traiterous Hands of the vilest and worst of Men: If to be rescu'd from Popery, Slavery, and Arbitrary Power, with all their dire Concomitants, and more dire Effects, (which must have been the inevitable Fate of these Kingdoms, had the most execrable and most unnatural Rebellion succeeded :) If these, I say, be Blessings, and those not of a common, ordinary Figure; then certainly, they require some adequate Returns of Thanks and Praise to the Great Original and Author of them. And had not Authority enjoin'd this our Assembling together, yet even common Gratitude, Sense and Reason (except we were as stupid, insensible and irrational, as the Traytors themselves) must have prompted us to offer unto our God a Thanksgiving, and to pay our Vows unto the most High: for, that He hath given so great a Deliverance to his King.

This Psalm, as our best Commentators agree, was compos'd by King *David*, in Commemoration of those many signal Successes and Deliverances, which God had wrought for him, particularly in rescuing him out of the malicious, revengeful Hands of *Saul*, and at length settling him and his People in perfect Peace and Tranquility. And, I hope, we shall all at this time unanimously concur with the inspired Penman, both as to the Matter and Manner of Rejoicing, seeing that God has given so great a Deliverance to his King.

In

In which Words we have these three Particulars to be consider'd, which, I hope, will be thought apposite to this Day's Solemnity.

I. A Mercy receiv'd, namely, a Deliverance, and this amplify'd, and made the more conspicuous, by the Epithet, *Great*. II. The Object of this Mercy, King *David*, whose Character becomes the more sacred, in being stil'd, *His King*. III. The Author of this Mercy, or Deliverance, before mention'd, *the Lord*, and imply'd in the Relative, *He*. Each of which I shall but lightly touch upon, and then apply the whole to the present Occasion.

I. I shall a little invert the Order, and begin with the second Particular first; namely, the Object of this Mercy or Deliverance, King *David*, whose Character becomes the more sacred, in being stil'd, *His King*. He, who esteem'd it to be no slight Honour to be the King of *Israel's* Son-in-law, was now himself, exalted to be the King of *Israel*: Which Title he boasted not of, as Hereditary, because he knew it to be much better, as deriv'd immediately from God himself; which the most High thus illustrates and confirms: *He chose David also his Servant, and took him from the Sheepfolds: from following the Ewes great with young, he brought him to feed Jacob his People, and Israel his Inheritance, Psal. 78. 70, 71.*

Now

Now from this remarkable Text, I shall beg leave to make these two Observations, which, I hope, will not be thought foreign to our Purpose. (1.) The first is, to refute that vile Falsity (and intended Calumny) amongst many other notorious ones, rais'd by the inveterate Enemies of King George; namely, That before his Accession to the *Brittish* Crown, he lead a mean, obscure, rustick kind of Life, not unlike that of *David's* in the Sheepfold; which, however, if true, cou'd be no just Reflection, because the two first Kings we read of in holy Scripture, were thus translated. Tho' the Reverse is well known even to these Malecontents: That our King was both born and bred to Regal Dignity; that he was an Absolute, Sovereign Prince, before he came hither, and that he's the only Protestant Relict of that Illustrious Family, whose Memory these Devotees pretend so much to extol: I say, pretend; because, if it was real, they could never to a Crown'd Head have offer'd such vile Indignities and contemptuous Insolence, on a Day set apart for a just Testification of Loyalty, and an Abhorrence of Rebellion.

(2.) My second Observation from the forecited Text, is this: That, tho' Monarchy and all Regal Authority are unquestionably the best Forms of Government, and the most consonant to Scripture, as having an undoubted *Jus Divinum*, or Divine Right: (for the Voice of Wisdom is the Voice of God himself; *By me Kings reign,*
and

A Thanksgiving SERMON.

7

and Princes decree Justice, Prov. 8. 15. and St. Paul likewise asserts, That these Powers are ordain'd of God, Rom. 13. 1.) yet no King or Prince is from hence justify'd or allow'd, to exercise a despotick, tyrannical, or destructive Power, (as most of our modern *Passives* urge, and 'tis to be wish'd they were at present more passive) but such only, as is for the Safety and Welfare of their People: For such a Power only we find lodg'd and delegated by God himself to *David*, whom he styles, *His King*: He was to feed, that is, to nourish, and preserve (whence Kings are properly call'd *nursing Fathers*) not to eat up or devour *Jacob* his People, or *Israel* his Inheritance.

Now it may perhaps be ask'd here, how *David* came to be call'd *His*, that is, God's King? To which, I think, the Answer is very obvious; because he both held his Commission from God, and also strenuously exerted it for his Service; as is evident from the next Verse, wherein we have his, and the most finish'd, Pourtraiture of a good King, which, I shall in the Sequel shew, may be without Flattery apply'd to ours: So he fed them according to the Integrity of his Heart, and guided them by the Skilfulness of his Hands, Psal. 78. 72. Whence 'tis evident, that the two chief and necessary Ingredients for the Composition of a good Prince, are Integrity of Heart, and Skilfulness of Hands; both which were so eminent in *David*, that he justly acquir'd the Character of God's King.

And

And here, it will be an easy Transition, an agreeable, pleasant Task, to make good the Analogy, to transfer the Parallel from the King of *Israel* to the King of *Great Britain*. But before I speak to these two Qualifications, give me leave briefly to remark, in what other Respects, King *George* may be said likewise to be God's King.

If then, the Hand and Providence of God were (as unquestionably they were) most conspicuous in and at the Revolution, in raising up a then Protestant Prince to be our Deliverer, when a Popish one, a second *Saul*, was upon the Throne: If that Glorious Monarch, of Immortal Memory, before his much lamented Fate (notwithstanding the strong Opposition made) yet by the Concurrence of the whole Legislature, pass'd the happy Act of Succession: If, upon a late sudden Demise, when he, who is now our King, was at distance, and an implacable Competitor near, and too many of his Friends (of whose Affections, in his Declaration, he says, he was well assur'd) much nearer: If, in a word, notwithstanding all these Difficulties and Dangers, it pleas'd God to preserve, and miraculously to conduct with great Peace and Unanimity, his present Majesty to the *British* Throne, and no less wonderfully since to suppress the most hellish Attempts and Conspiracies against it: All these concurring and corroborating Instances of a Divine Providence, with a continued Series of Successes, may, I pre-

presume, well make good the Analogy between the two Kings, and to ours justly appropriate the Character of God's King: *Great Deliverance giveth he to his King.*

I proceed, in the next place, to justify yet farther this his Character, and Divine Commission, by convincing you, that the two Qualifications the Prophet observes necessary in a good Prince, namely, Integrity of Heart, and Skillfulness of Hands, do no less distinguish him to be God's King: And this I design not by way of Flattery (which I know the King abhors) but only to take off that Odium and Prejudice, which the Jesuits and their Emissaries by their sly Insinuations, have so artfully infused into, and poysoned the Minds of the Common People with.

1. First then, if Integrity of Heart in Princes implies (as no doubt it does) Steadiness or Resolution, I dare aver, his best Friends, with Pleasure and Satisfaction, and his greatest Enemies, to their Shame and Confusion, may pronounce King *G E O R G E* truly steady. A late neighbouring Monarch (no Friend of his) upon his first Accession to the *Brittish* Crown, gave him this just Character, when he told Marshal *Villars*, that *England* [now] had a King: Implying manifestly, that some great Failures, some great Defects of this Kind did appear somewhere before. Not the Fawnings, or Flatteries, of some of the Premier Ministers at his first Landing, nor their impious Cabals, or Insolence, after-

B

wards,

wards, cou'd, in the least, warp, shake, or move his masculine, unbiafs'd Soul. So justly does he merit that sublime Character the Poet gave of his Great Man, most think of *Augustus*.

*Iustum & tenacem propositi virum,
Non Civium ardor prava jubentium,
Non vultus instantis Tyranni,
Mente quatit solidâ.—*

In *English* thus: "A Prince so perfectly just
"and honest, and of his first well weigh'd
"Resolutions so strictly tenacious, neither Ci-
"ty Mobs, nor Country Riots, nor foreign
"Invasions, can in the least intimidate, or
"dismay.

2. If, in the next place, Integrity of Heart in Princes, implies a hearty Concern and passionate Zeal for the Good and Welfare of his People, and a Detestation and Abhorrence of all indirect, pernicious Counsels or Courses; when or where-ever was this sublime Vertue more to advantage seated, than in his present Majesty? May not he appeal, as *Samuel* did to the Children of *Israel*, *Whose Ox have I taken, whom have I defrauded, or whom have I oppressed? Testify against me: 1 Sam. 12. 3.* 'Tis true, we find additional Taxes, as well as Forces, (and those not without much Clamour and Evil-speaking :) tho', I presume, 'tis now well known, to whom they are chiefly owing, and what, on this account, some have justly merited:
And,

And, I dare say, all unprejudic'd Persons, (all, I had like to have said, but Rebels) will now own the utmost Necessity for both; and likewise, that our late Deliverance, when left in so defenceless a State, has been the more providential. 'Tis as true likewise, that the Iniquity of the People, and the late detestable Rebellion, have occasion'd some wholesome Severities, and made the cutting off some of its Ringleaders absolutely necessary. And whatever undue Encomiums (as a Great Man wisely observes) may be made, by some, at this critical Juncture, upon Mercy; yet even these (except abandon'd to all Sense and Reason) must own, that without a due, proportionate Justice, no Order, no Community, no Government can be long supported. And indeed, notwithstanding all those vile Calumnies and Misrepresentations, hence rais'd, we may appeal unto antient and modern History (if such an unprecedented, unprovok'd, unmerited Rebellion be there to be met with) whether out of such a vast Number of Miscreants, so many ever escap'd with Impunity, or whether the Execution of Justice (on such a Crisis) was ever more judiciously temper'd, or soften'd with Mercy. I own indeed this to be the most uncouth, melancholy Part of my Subject; that I have perhaps formerly express'd my Sentiments on the Side of Mercy, even to a Fault; and that I was glad since to hear, that an Act of Indemnity was passing, in hopes that, for

the Honour of this Nation, a Veil might be for ever cast over all former Obliquities. But Oh! Rebellion is well defin'd by the Prophet to be as *the Sin of Witchcraft*: For what insolent, what tumultuous Efforts have been since made, both in City and Country? Enough indeed (was not the King, and those nearest to him, endu'd with the greatest Mildness and Clemency) to provoke yet farther the Justice of the Nation, to cut off all such Workers of Iniquity, as continue still to turn Religion into Rebellion, and Faith into Faction. But,

3. If Integrity of Heart implies, as no doubt it chiefly does, a Sincerity and Constancy in Matters of Faith and Religion, when did any King, with the Royal Branches, exhibit more lively Specimens, better Indications of the Truth of these things? The King, even from his Youth, was always esteem'd a Champion for the Protestant Interest, of which he's now become almost the sole Arbitrator and Bulwark. The early Efforts he made for the Christian Religion against the *Turks*, and the more strenuous Opposition he has since shewn against our avow'd Enemies the Papists, well presag'd him to be one Day (as blessed be God he now is) under Christ, the Head and Defender of that Faith once deliver'd to the Saints, I mean, the Church of *England*, as by Law establish'd. The many gracious Assurances given, and Declarations made from the Throne, inviolably to protect and support this Church, should, methinks,

thinks, make us its Members (particularly its Ministers) more easy and thankful to God and the King for so great a Blessing, and doubly cautious of having our Loyalty to the Crown in the least suspected, whose Principles as well as Interest so much oblige us to it. His Majesty, before his Accession, being fully convinc'd, that this was the best and purest Part of the Reform'd Religion, with the greatest Cheerfulness and Sincerity, did immediately after join in the Communion of it: And, seeing his Royal Word, Principle, and Interest, all so much conspire for the Safety and Security of the Church of *England*, what Dangers can be apprehended to it under his Administration? Rather, what an immense Happiness ought not we Protestants and *Englishmen* to esteem it, to have so good a Prince, seated on the Throne, for its Guardian, adorn'd with Integrity of Heart, and Skilfulness of Hands, and also blessed with a numerous Progeny, inured to our Laws, and bred up in our holy Faith and Communion? A Blessing scarce ever before granted to any of his Majesty's Royal Predecessors, and to the Defect of which, the Troubles and Calamities of this Church and Nation have been formerly in too great a measure owing.

2. The Second necessary Ingredient requir'd in a good Prince, and most conspicuous in ours, is Skilfulness of Hands: So he fed them according to the Integrity of his Heart, and guided them by the Skilfulness of his Hands. And here, we
are

are to take notice, that the Word *Hand* is used metaphorically, that being the chief Part for Action ; and that by Skilfulness of Hands is not meant Chicanry, Fraud, or Cunning ; but Wisdom, Prudence, and Discretion, in managing and governing the publick Affairs. But this being imply'd under the first Qualification, spoken largely to, and what I shall hereafter touch upon, I shall at present dismiss, and so proceed to the

II. Second Particular, namely, the Deliverance, or Mercy receiv'd, amplify'd and made the more conspicuous, by the Epithet, Great : *Great Deliverance giveth he to his King.* The frequent and great Dangers King *David* met with, and his Manner of escaping them, we find amply recorded in Holy Writ, this whole Book of *Psalms* being, as it were, one continu'd *Te Deum*, compos'd on account of his many and great Deliverances ; as from the Lion and the Bear, from *Goliath* and *Saul*, from the *Philistines* and *Absalom*, nay, from some, whom he esteemed his familiar Friends, and who eat of his Bread. But now, can King *GEORGE* apprehend any Dangers, or stand in need of any Deliverance, among those whom he himself came to deliver ? Can a Prince of his Integrity of Heart, and Skilfulness of Hands, fear any Plots, Treasons, or an open barcefac'd Rebellion ? No, I dare say, he can't fear it : His herpick Soul is above the Fear of any Being,

Being, but God. Besides, his Inoffensiveness, having done no Harm, but all the Good imaginable for an ungrateful People, might well extenuate and remove from his Royal Breast, all Fear. But Oh! *Tell it not in Gath, publish it not in the Streets of Askelon, lest the Daughters of the Philistines rejoice, lest the Daughters of the Uncircumcised triumph,* 2 Sam. 1. 20.

Now a material Question may perhaps here occur, namely, why the Prophet suppos'd the Daughters, and not the Sons of the *Philistines*, to rejoice; the Daughters not the Sons of the *Philistines*, to triumph at the Fall of Princes? It looks indeed, as if the Loyalty, nay the Tenderness and Softness of that Sex, were even then suspected, because they seem'd to delight in Blood, nay, in that of a Monarch. To all which I shall answer with an old Proverbial Aphorism (which even some of them perhaps are able to quote) namely, that *Corruptio optimi est pessima*; which, for their Benefit however, may be thus translated: That the Corruption or Degeneracy of that Sex is always the worst; and that, when once they are tainted with Antimonarchical, Republican, King-killing Principles, there is no Sin, no Villany, no Cruelty, that such will scruple or boggle at. But lest I should incur the Displeasure of that Sex, (which I would by all means avoid) give me leave here (not wholly to dispirit 'em) to observe, that these were the Daughters of *Philistines* or Heathens, not of *Britons* or Christians,

are to take notice, that the Word *Hand* is used metaphorically, that being the chief Part for Action ; and that by Skilfulness of Hands is not meant Chicanry, Fraud, or Cunning ; but Wisdom, Prudence, and Discretion, in managing and governing the publick Affairs. But this being imply'd under the first Qualification, spoken largely to, and what I shall hereafter touch upon, I shall at present dismiss, and so proceed to the

II. Second Particular, namely, the Deliverance, or Mercy receiv'd, amplify'd and made the more conspicuous, by the Epithet, Great : *Great Deliverance giveth he to his King.* The frequent and great Dangers King *David* met with, and his Manner of escaping them, we find amply recorded in Holy Writ, this whole Book of *Psalms* being, as it were, one continu'd *Te Deum*, compos'd on account of his many and great Deliverances ; as from the Lion and the Bear, from *Goliath* and *Saul*, from the *Philistines* and *Absalom*, nay, from some, whom he esteemed his familiar Friends, and who eat of his Bread. But now, can King *GEORGE* apprehend any Dangers, or stand in need of any Deliverance, among those whom he himself came to deliver ? Can a Prince of his Integrity of Heart, and Skilfulness of Hands, fear any Plots, Treasons, or an open barcefac'd Rebellion ? No, I dare say, he can't fear it : His heroick Soul is above the Fear of any Being,

Being, but God. Besides, his Inoffensiveness, having done no Harm, but all the Good imaginable for an ungrateful People, might well extenuate and remove from his Royal Breast, all Fear. But Oh! *Tell it not in Gath, publish it not in the Streets of Askelon, lest the Daughters of the Philistines rejoice, lest the Daughters of the Uncircumcised triumph,* 2 Sam. 1. 20.

Now a material Question may perhaps here occur, namely, why the Prophet suppos'd the Daughters, and not the Sons of the *Philistines*, to rejoice; the Daughters not the Sons of the *Philistines*, to triumph at the Fall of Princes? It looks indeed, as if the Loyalty, nay the Tenderneſs and Softneſs of that Sex, were even then suspected, becauſe they ſeem'd to delight in Blood, nay, in that of a Monarch. To all which I ſhall answer with an old Proverbial Aphoriſm (which even ſome of them perhaps are able to quote) namely, that *Corruptio optimi eſt peſſima*; which, for their Benefit however, may be thus tranſlated: That the Corruption or Degeneracy of that Sex is always the worſt; and that, when once they are tainted with Antimonarchical, Republican, King-killing Principles, there is no Sin, no Villany, no Cruelty, that ſuch will ſcruple or boggle at. But leſt I ſhould incur the Diſpleaſure of that Sex, (which I would by all means avoid) give me leave here (not wholly to diſpirit 'em) to obſerve, that theſe were the Daughters of *Philistines* or Heathens, not of *Britons* or Chriſtians,

ans, that were thus Antimonarchical, and thus rejoic'd at the Death of King *Saul*. I hope, that our Sons may grow up, as young Plants, and that our Daughters will be as the polish'd Corners of the Temple, *Psal.* 144. 13. I would willingly indeed believe, that THAT SEX, now adays, is better bred, more polite, too well educated and instructed in the Principles of the Church of *England*, than to shew any rude, unmannerly Dislike outwardly, or in the least to think disloyally, or with Contempt of his present Majesty. And give me leave to tell these, that if there be any such She-Reprobates, they must be content, for the future, to fall under the Denomination, not of *Christians*, but of *PHILISTINES*. I hope this will not be thought too long or ludicrous a Digression, because I do assure you, 'twas well meant; and, I hope, will be as well taken.

Tell it not in Gath, publish it not in Askelon. Alas! the *Philistines*, I mean the *Jacobites*, our avow'd Adversaries, were before in the Secret: They knew, even to their Rejoicing, the Treason, being the chief Contrivers and Promoters of it. God be thank'd, that the timely, happy defeating of it, has prevented their triumphing: *That our Enemies now can't with much Pleasure tell the rest.* Tho' this Island indeed is so happy by its Situation, that we have no Lions or Bears, as *David* had, to encounter; yet I wish we had not Men (I had like to have nam'd the other Sex too) more brutish than Bears,
more

more savage than Lions: Tho' we have no *Goliaths* to defy the Living God, or to terrify our Hosts; yet, alas! have we not too too many of those, who neither fear God, nor honour the King? *Goliath* was a Man of Valour and Renown, a fair Combatant in the Feild, and an open Enemy: We have those who bore the King's Commission, eat of his Bread, took the most solemn Oaths to be true to him, who yet (to their shame, *have lift up their Heel, and laid great wait for his Soul.* We have no *Saul*, God be thank'd, set over us; but yet we have a pretended Son of his (tho' not like *Jonathan*, either in Courage or Pleasantry) who has long persecuted the legal Proprietors of this Crown, and wou'd be more tyrannical, shou'd he once, (which may God avert!) gain its Possession. *Saul* was a Man of Honour, tho' of Passion, and whenever the Devil enter'd him, Musick, as the Scripture tells us, usually exorcis'd him: But alas! what Numbers have we amongst us, so fatally deluded, so politically intoxicated, nay, so wholly possess'd, that their lost Senses, no Musick, no *Charmer*, *charm he never so wisely*, will, I fear, be ever able to retrieve. As for the *Philistines* (which *David* oft unequally engag'd, yet always subdu'd) I mean, foreign Enemies, I wish indeed we had fewer, and those less disguis'd; tho' our chief Danger is at present, undoubtedly, from our intestine and domestick ones. In a word, tho' we have no *Absaloms*, yet, I'm sure, we have lately had

ONE, I wish, we may have no more *ACHITOPHELS*.

And thus have I endeavour'd to make good the Analogy or Resemblance between the two Kings, shewn the Commission and Qualifications in both to be from God, and distinguishingly great, the Dangers and Difficulties of both Reigns to be near equal, and their Deliverances so likewise; and, I hope, our Thanks and Praise, at this Time, to our Great Deliverer, will be proportionate. Which brings me to the

III. Third and last Particular to be consider'd, namely, the Great Author of these Deliverances, the Lord, imply'd by the Relative, *He : Great Deliverance giveth he to his King.* When *David* put himself into Array to engage the haughry *Philistine*, the Sacred Text tells us, that *he laid aside his Helmet of Brass and Coat of Mail, and chose only five smooth Stones out of the Brook, and had his Sling in his Hand,* 1 Sam. 17. 38, 39, 40. Which shew'd, that he put no Trust or Confidence for Success in an Arm of Flesh, but only in the Lord, *Jehovah*. The Lord, that deliver'd me out of the Paw of the Lion, and out of the Paw of the Bear, he will deliver me out of the Hand of this *Philistine*, Ver. 37. *Thou cam'st to me, saith he, with a Sword and with a Spear, and with a Shield, but I come unto thee in the Name of the Lord of Hosts, the God of the Armies of Israel, whom thou hast defied,* Ver.

45. So in this Psalm, *It is God that girdeth me with Strength, and maketh my Way perfect. Therefore have I pursu'd mine Enemies, and overtaken them, neither did I turn again, till they were consumed: I have wounded them, that they are not able to rise, they are fallen under my Feet, Ver. 37, 38.* The wonderful Events, which Atheists attribute to blind Chance and Fortune, the Superstitious to tutelar Saints and Idols, and Politicians to their own Wisdom and Conduct, this Great Man, as well as all others mention'd in sacred Writ, always ascribe unto the Lord: They held it the best Analysis, to resolve all such Effects into their primary, great Original, God. Thus, when *Asa* went out against *Zerah*, the *Ethiopian*, who, as the Text tells us, had an Host of a thousand thousand and three hundred Chariots, he was not in the least discourag'd at these vast Numbers, but thus address'd himself to his God: *It is nothing, O Lord, saith he, with thee to help, whether with many, or them that have no Power: Help us, O Lord, for we rest on thee, and in thy Name go out against this Multitude: So the Lord smote the Ethiopians before Asa, and before Judah, and the Ethiopians fled, 2 Chron. 14. 9, 11, 12.* This then, you see, was the constant Method and Practice, this the harmonious Result of Gratitude, which these good Men express'd upon any signal Success or Deliverance: *The Right Hand of the Lord hath the Pre-eminence, the Right Hand of the Lord bringeth mighty things to pass, Psal. 118. 16.*

And now, to make the best Improvement of the whole by a short Application to our selves, give me leave to observe that all these Things are written for our Admonition; and I hope such distinguishing Examples may have that happy Influence, as to make us not only rely on the Almighty for his future Favours, but also sincerely grateful for the late great Deliverance given to his King and Kingdoms. As that, indeed, can scarce be any where parallel'd; so, I'm sure, the Miseries and Calamities cannot, which must have ensu'd, had not this Rebellion been so providentially defeated: And if *the Lord himself had not been on our Side, our Israel may also say, when these heady, high-minded, self-willed Traytors rose up against us, they had swallow'd us up quick, when their Wrath was so much kindled against us: Praised therefore be the Lord, who hath not given us over, as a Prey unto their Teeth: The Snare is broken, and we are deliver'd, Psal. 124. 1, 2, &c.* Their Device was to put him out, whom God hath exalted; and to exalt him, whom God, the Laws, and all wise and good Men have rejected: But God hath shewn the former his Goodness plenteously; he has let him see his Desire upon his Enemies, *Psal. 62. 4. & 59. 10.*

But yet, alas! what Effects have these miraculous Mercies and Deliverances had? What other, I say, upon some (and those too, too many!) but to make 'em still hug their Chains,
to

to be yet fond of an *Egyptian* Servitude, and to murmur and spurn, like the Children of *Israel*, at this Manna, tho' it falls so plentifully round about their Tents? Scarce one Rebellion we find suppress'd, e'er these infatuated Wretches, by their hired Mobs, are sounding the Trumpet for another: For what else can these continu'd Riots, Insurrections and Tumults, even upon Days set apart for the Commemoration of the greatest Mercies to this Church and Nation; I say, what else can these portend, but a second Rebellion? Strange it is, that those few late Instances of a necessitated Justice, so remarkably fix'd and expos'd in the Streets of our Metropolis, to strike a Terror, shou'd not somewhat slacken the Fury of these Desperado's, and deter them from endeavouring again to embroil themselves, their (perhaps) innocent Families, and the whole Kingdom?

Those distinguishing Cockades, which some of our Bravado's (of both Sexes) seem now to be so fond of, shou'd, methinks, infuse better Thoughts, more loyal Sentiments. For the Oak, till now, was always esteem'd an Emblem of Loyalty, as being the Recess or Sanctuary of the then Royal Family, and as such, conducive to, and productive of the present Illustrious one: Tho', from the sinister, vile Use such make of this, and the like innocent Emblems, 'tis now clearly evident, whose Badg, whose Livery, they wear. The Prophet (as I before observ'd) rightly tells us, that

that *Rebellion is as the Sin of Witchcraft*; because they, who are once immers'd in, and deluded by this fatal Enchantment, are much like the Companions of *Ulysses*, not to be brought back to their Ships, as the Poet tells us, but by Whips and Rods, when once intoxicated with the Juice of the *Lotophagi*, well observ'd, by a modern Critick, to be of the same Nature with our *English Hellebore*. I wish indeed, that by such gentle Corrections, without Axes and Ropes, these, worse than Lunatics, were to be reclaimed. *Solomon* tells us, tho' you shou'd bray a Fool in a Mortar, yet would not his Folly depart from him, Prov. 27. 22. So apposite is the Similitude he makes use of, to express the Sottishness and Folly, the Perverseness and Stupidity, of those deluded, unhappy Wretches, once entangled by, and drawn into, this Sin of Rebellion. Give me leave to quote but one Text more of the Wise Man's, which, tho' spoke of the Sin of Adultery, is very applicable to this of Treason: *A Wound and Dishonour will all such get, and their Reproach shall not be wiped away*, Prov. 6. 33. And how literally have we seen this verify'd in some of the first Rank and Quality, who, for this foul, abominable Sin of Rebellion, have been themselves cut off in the midst of their Days, had their Estates confiscated, and their Honours and Titles for ever wip'd out and extinguish'd? God grant, that the few dismal Instances of this Nature we have already had, may make such

such a due Impression upon all Persons given to change, and that would have they know not what, that they may know and practise (e'er it be too late) the Things that make for their own, and the publick Peace.

And now to draw towards a Conclusion, I having given you this short, tho' melancholy, Description of this Sin of Rebellion, need not, I hope, say much more, to excite your Thanks and Praise to Him, who has hitherto *delivered his King, and in whom we trust he will yet deliver Him.* Praise ye the Lord, saith David, for 'tis good to sing Praises unto our God: yea, 'tis pleasant, and Praise is comely, Psal. 147. 1. And what is in it self good, pleasant and comely, can want no Flourish of Words, no Art of Rhetorick, to enfore its Practice.

How sacred then and indelible ought the Pious and Immortal Memory of that renowned Monarch to be preserv'd, who was both himself our Deliverer, and who also with his last Breath, bequeathed so rich a Legacy to these Kingdoms, a Pearl of such Value, that our Religion, Liberties, and Properties, even the Welfare of the whole Constitution, depend upon it? How sincerely thankful likewise ought we to be for, as also quiet, submissive, and obedient to, such a Prince, a Prince so every way qualify'd to feed his People according to the Integrity of his Heart, and by the Skilfulness of his Hands to guide them? But because the best of Princes are, in some Measure, forc'd to act by the Hands

Hands of others, I think, Skilfulness of Hands here (which I before observ'd, implies Prudence, Wisdom, and Discretion) may most justly be apply'd to the present Parliament and Ministry : For when, or in what Reign, so perplex'd and irritated with Seditions and Factions, were these three Endowments ever more vigorously and successfully exerted, for the appeasing and suppressing them? And to their Eternal Honour it must be said, that as in the late Reign, before these were unadvisedly discarded, they rais'd its Reputation and Credit to the highest Pitch : so they have not only done the like in this, but (next under God and the King) they have, by the Skilfulness of their Hands, and (as I may add) Integrity of Heart, out of the greatest Difficulties and Dangers, extricated, rescu'd, and deliver'd this Kingdom. Happy indeed it is for us (and Oh! that we were more truly sensible of it!) to have, amidst the Outrages of such a violent, unruly People, so many *Cato's*, so many *Scipio's*, and these in this Respect, greater, because all so firmly united, so inseparably link'd and cemented to the Interest of *Cæsar*.

What then can be wanting to make this Government yet the most glorious and flourishing, but the keeping in due Subjection, the better governing, our selves? I mean, our vicious Inclinations, and our unruly Lusts and Passions. In Order to which, I wish that short Ejaculation of St. *Austin's*, was oftner thought of, and practi-

practis'd, *Libera me à Meipso, Domine*, Deliver us, O Lord, from our selves; from our corrupt, deceitful, and disobedient Hearts: for *the Heart is deceitful above all Things, and most desperately wicked, who can know it?* Jer. 17. 9. This (whatever other plausible Amusements may be suggested) is the *Pandora's Box*, out of which all our present Disorders and Confusions have swarm'd: Namely, an Unevenness and Inconstancy of Temper, or the being given to Change, Pride and Emulation, the Want of Charity and natural Affection, Mens Discontent with their Stations and Fortunes, a Lust of Dominion and Power, and such like vile Affections. For indeed, I have so much Charity, as not to believe or suppose, that profess'd Protestants cou'd have combin'd with Papists, or have enter'd into such a hellish Conspiracy, with no other View, but that of introducing Popery. Neither can I believe those Papists, tho' they have with their last Breath asserted (because they, as 'tis well known, can have Dispensations, even at the Gibbet) that what they acted was out of pure Principle of Loyalty, and they would have done the same for their King (as they call him) had he been really a Protestant; because this is so directly counter to their Principles, as Papists, which oblige them to depose and root out all Hereticks, (from the Prince even to the Peasant) amongst which, they always reckon us Protestants. Good Reason therefore have we to pray, that God would deliver us

D

from

from our selves, especially from those amongst us, that can thus equivocate and prevaricate, even at the last Gasps. And let us not forget likewise to pray for our selves, that God wou'd pardon the many crying and provoking Sins of this Nation, so much of late enhanc'd and aggravated by that of Rebellion. To which End, I take that part of our Excellent Litany to be very apposite, *From all Sedition, privy Conspiracy, and Rebellion, Good Lord deliver us* : Let us also pray, that God would create in us pure, uncorrupt, clean Hearts, and renew a charitable, Loyal, even a right Spirit within us ; namely, with that Spirit of Wisdom, which St. James tells us, *James 3. 17.* descends from above, and is *first pure, then Peaceable* (the Reverse to that which is seditious or rebellious) *next gentle, and easie to be entreated, full of Mercy and good Works, without Partiality, and without Hypocrisy.*

And whilst we seem so well dispos'd for Prayer, let us, I beseech you, not forget to pray for our Good and Gracious Sovereign, that, as he hath hitherto been, so he may still continue to be, the Care of Heaven ; and that his Enemies, by their base Ingratitude, and worse than *Israelitish* Murmurings, may never be able to provoke Heaven it self to arm against us : but that the hearty Prayers and steddy Zeal of the Brave, Loyal, and truly Religious amongst us, may avert God's Judgments, and (tho' in greatest Perils amongst *Countrymen* and *false Bre-*

Brethren) may yet rescue our *Zion* from Ruin. And because the important Affairs of Christendom require the King's Presence and Personal Mediation, let us further pray, that God wou'd *blefs him in his going out, and in his coming in, in the City and in the Field*; that he wou'd make the Winds and Waves subservient, and propitious for his Convoy: To conclude, *That God wou'd blefs and prosper him in all that he sets his Hands unto,* for the PROTESTANT RELIGION, and the LIBERTIES OF EUROPE.

FINIS.

And because the important Affairs of Children-
don't require the King's Presence; and Personal
Mediation, let us further pray, that God would
direct our going on, and in the carrying on,
the same, as we shall see fit; that he would make
the ways and Ways convenient, and propi-
ous for the Conveyance To conclude, Yet God
now a Blessing, and prosper them all now as ever his
Blessings are, for the Protestant Religion;
and the Liberties of Europe.

